

PREM UPDESH RADHASOAMI

(RADHASOAMI'S MESSAGE AND TEACHING OF LOVE)

BEING

EXTRACTS FROM LETTERS WRITTEN BY

HUZUR MAHARAJ

TO SATSANGIS

DURING THE INTERREGNUM

FOLLOWING THE DEPARTURE OF

SOAMIJI MAHARAJ

IN 1878

Translated by

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RADHASOAMI DAYAL KI DAYA

RADHASOAMI SAHAJ

PREM UPDESH RADHASOAMI

TRANSLATED INTO ENGLISH FROM THE ORIGINAL (IN HINDI)

1. Humility and the feeling of being a *Servus Servorum Dei** in a devotee please the *Sat Guru* and *Sat Purush Rádhásóamí*. Its proof is not difficult to find, for everybody likes humility. Serenity, ease and freedom from care abound in humility and meekness, whereas there is much trouble and frustration in the assertion of self and ego.

2. If you are earnest in pleasing the Supreme Father, do not care for your mind and the displeasure of the worldly people, for whatever pleases the Supreme Father is bound to cause some pain to the mind, and pain to the mind is unpalatable to the worldly people.

* slave of His slaves

3. The worldly people feel resentful and pained to see the ways of devotion and self-surrender of devotees in the same way as the devotees feel sorry to see their friends and relations immersed in the world and indifferent to *Parmárth* (spiritual regeneration). In other words, the worldly people, due to their ignorance, think the devotees to be misguided, worried and distressed. So they taunt them. Devotees, on their part, having attained inner knowledge, feel sorry to see the sad plight of the worldly people and their ~~परलोक~~ *Parlok* (Hereafter) being ruined.

4. The Supreme Being cannot be attained without *Abhyás*, application, love and devotion. True devotion will not be generated in the heart until self-indulgence and worldly desires are removed to some extent. Therefore, sincere detachment is necessary for achieving bliss in *Abhyás*. As long as true love is not engendered, whatever religious practices are done, are merely *Parmárthí Karms*. They result in gradual cleansing of the heart. Hence all must generate love and devotion for the Holy Feet of *Rádhasoámi Dayál* and surrender themselves to Him. They must accept His *Saran* (protection).

sincerely. If they do so, their salvation would surely be accomplished.

5. The pleasures and objects of the world are all perishable and venomous. They produce deception, callousness, sloth and inordinate desire for the world. They impair, nay, stifle the love for the Lotus Feet of *Sat Purush Rádhásoómi*. Love lies stored up within everyone's heart, but it is enveloped by the impurities of worldly desires. These impurities would be removed by *Satsang*, *Bhajan* and detachment. As soon as the purification is achieved, love would manifest itself.

6. Mammon and woman are the two forms of *Máyá*. Detachment from them should be sincere. All other things of the world follow in their wake. The appearance of the feeling of love and the experience of bliss in *Abhyás* are impossible unless and until fondness for them is annihilated or diminished and detachment from them achieved. How can one have the *Darshan* (vision) of the Beloved, as long as one's mind and eye are captivated by the various forms of this world ?

7. Instability and impurity are the two ills associated with चित *Chit* (attention) and मन *Man*

(mind). Bliss shall not be experienced in *Bhajan* until these two ills are cured.

8. The fully meritorious one soon attains the object, on coming before the perfect *Guru*. The undeserving takes long to mend.

9. *Huzúr Rádhásoámi* is the Supreme Being and is Merciful. He sees everything. Whatever happens is all by His *Mauj* (pleasure). No doubt, much worry is caused by the absence of the apparent prop. When neither the required internal help nor the outward prop is available, anxiety and restlessness become all the more heightened. But this situation which has been brought about by the *Mauj* of the Supreme Father, is also fraught with some hidden good and grace. The object is bestowal of internal benefit. Moreover, this state of affairs is calculated to consolidate and strengthen the love for and faith in the Holy Feet. Hence one should not feel disheartened. One ought to realise that the mercy of *Huzúr Rádhásoámi Dayál* is not far, and His grace is one's guardian and protector.

10. By His grace, the restlessness would, off and on, be replaced by bliss and peace. Firm reliance should be placed on the Holy

Feet, and love for the same should be augmented

11. Repetition of the Holy Name "Rádhásoámi" in a low voice or mentally, and the contemplation of the Holy Form, must be performed as much as possible with love and fervour. If the feeling is not evoked, it should still be done as a routine. But if even routine is not possible, meditate upon the Holy Feet quietly or recite in an under-tone or mentally or in your own way, any favourite hymn of yours from the बानी *Báni* or one which generates yearning and love or brings tears in the eyes or produces concentration, and keep looking forward to the dawn of grace. Patience is desirable and one should contain one's experiences of bliss etc. as far as possible and must not divulge them. In any case, one should not feel disheartened.

12. When *Huzúr Sat Guru Dayál Rádhásoámi* has Himself come here to bestow grace, it shall not be denied to those who ask for it sincerely. He, rather, attracted people to His Holy Feet by treating them nicely and courteously. Undoubtedly, therefore, He would bestow grace on those, who themselves pray for it. But he is

making them fit to receive it. This is the time for *Bhajan*. No doubt, difficulties would be, experienced even in its performance, because in it dross is removed and purification effected. The heart has become impure by the accumulation of dust and dirt of numerous lives. It is indeed our good fortune that we found the *Sat Guru* and He took us under the protection of His Holy Feet. Now *Rádhásoámi Dayál* Himself is effecting the cleansing of our hearts so that He may bless us all with His mercy and *Darshan*. One should not grow impatient and restless till the purification is effected. The restlessness caused by yearning is, however, wholesome. Eradication of *Karms* would take time, but He would exhaust them and is exhausting them as speedily as is proper. After sometime, when some love begins to be felt, the bliss of the Holy Feet would be experienced.

13. It is true that until inner strength is accorded, one cannot depend on *Mauj*. One need not, however, worry if, at times, anxiety or restlessness or apathy overtakes the mind. The omniscient *Sat Guru* knows everything. He does not withhold His grace and mercy

because of such change of states. A child is prone to become sulky and gloomy when his parents do not fulfil his wishes. But it is absolutely essential that one remains His child, and when one becomes sullen, one must be sullen with Him and when one loves, one must love Him and when one shows fondness, one must show it for Him.

14. *Huzúr Rádhásoámi Dayál* is very gracious and merciful. And as He Himself is the disposer of all matters, have no fear of taunts and jeers of people. You should, instead, look upon them as your benefactors, because their taunts would largely contribute to your improvement and reformation. This is special grace of *Huzúr Rádhásoámi Dayál*. This would produce depth and gravity in you. Never say an arrogant, unsympathetic or unkind word to anybody. Rather, your conduct should be marked by forgiveness. If you cannot forgive, you should know that there is some deficiency in you and you have not acted rightly.

15. A devotee should tolerate the taunts and vilification of all, so that grace and mercy of *Huzúr Rádhásoámi Dayál* may be showered on him in greater measure day by day. But

this kind of understanding does not prevail at all times. However, one should, in one's saner moments, reflect that taunts are the instruments of correction employed graciously by *Huzúr Rádhásoámi Dayál*. Hauteur, coercion and anger should be eschewed. One should restrain one's anger as far as possible and try to dispel it by right thinking. That is to say, one should restrict its outburst to as little as possible. One should do one's best to placate and please all. For the rest, one must leave it to the *Mauj* of *Huzúr Rádhásoámi Dayál*.

16. All should apply their *Surat* (spirit) to the contemplation of the Holy Form after offering prayers at the Feet of the *Sat Guru*. It does not matter if their *Surat* does not get attracted to *Shabd* properly. They should give more time to the contemplation of the Holy Form. But if even in this practice, disturbance is caused by the impulses of the mind, they should perform *Dhyán* (contemplation) concurrently with *Sumiran*. They should repeat the Name "*Rádhásoámi*" mentally and direct their sight and attention at the Form. If they do so, *Huzúr Rádhásoámi Dayál* would graciously bestow joy and peace in a degree He thinks proper.

17. Uneasiness, anxiety and disquiet are very beneficial for the mind, but hard to bear. Their benefit is realised in due course. But mind is so constituted that it is easily depressed and pained by uneasiness and anxiety. But there is no harm. *Huzúr Rádhásoámi Dayál* is omniscient. He knows every one's capacity. He would apportion only as much uneasiness to each, as he is able to bear. He Himself affords protection in every way. All else are helpless.

18. Have firm faith in the Holy Feet and do not be restless when *Karms* are being exhausted. Have patience. Everyone has to undergo this ordeal. The *Karms* of one who accepts the protection of the Holy Feet sincerely, shall certainly be destroyed. In this process, some trouble is unavoidable. Knowing this to be the grace of *Huzúr Rádhásoámi Dayál*, you should endure it. He would soon accord peace also. All this grace is calculated to enhance love, devotion and faith. Know this to be His special grace and kindness. Fortunate indeed is he, who receives it. The world, otherwise, is groping in the dark. It is getting more and more involved in *Karms* and delusions.

and has to bear various kinds of pains and pleasures. But it does not know this. All kinds of pleasures and happiness are being arranged for him who fears. The sufferings resulting from the past *Karms* would very speedily and easily be over. Without undergoing them, their effect will not disappear nor the supreme bliss of the Holy Feet be achieved.

डर करनी डर परम गुरु डर पारस डर सार ।

डरत रहे सो ऊबरे गाफिल खाई मार ॥

Ḍar karní Ḍar param guru Ḍar páras Ḍar sár
Ḍarat rahe so úbre gáfíl khái mār.

Translation :—Fear is the real spiritual endeavour.

Fear is the supreme guide. Fear is *Páras*, i. e., the philosopher's stone (which converts baser metals into gold). Fear is the essence of all essences. He who fears shall be redeemed. The careless have to suffer.

19. If a devotee, on hearing of the spiritual progress of another devotee, compares it with his own despicable condition and becomes gloomy and worried, it is a good sign. It is a sign of grace. It is in this way that one becomes conscious of one's condition, begins

to introspect and pay heed and thought to the teachings of one's Faith. In short, this effects all round reformation. Consider this to be grace.

20. The reason why the faces of relatives and friends appear in *Dhyán* and *Bhajan*, instead of the Form of the *Sat Guru*, is that these faces are dearer and are deeply impressed upon the mind. They would be removed gradually. *Huzúr Rádhásoámi Dayál*, by His own grace, brings about purification in every way.

21. *Huzúr Rádhásoámi Dayál* is showering His grace on *Jivas* in every way. There are various manifestations of grace, e. g., despair is also a kind of grace. Everybody does not get it. There is some reason for it also. It does not happen that one should remain gloomy all the time. But some gloom and despair do much good.

22. Although *Huzúr Rádhásoámi Dayál* Himself protects and takes care of everybody internally, yet there is no harm if a *Satsangi*, on observing the condition of another *Satsangi*, advises and enlightens him according to his lights. But this may be safely said in all cases that *Huzúr Rádhásoámi* is *Dín Dayál* (merciful to the humble) and All-Powerful and He Himself takes care of

all those who have sincerely sought His *Saran* (protection), though the ways of His grace are numerous, which are sooner appreciated by a true observant and introspective devotee, both internally and externally.

23. Whatever condition supervenes in the case of a true devotee from time to time, is all by the *Mauj* and *Dayá* (grace) of *Huzúr Rádhásoámi Dayál*. In that condition *Huzúr Rádhásoámi Dayál* graciously effects his spiritual progress gradually. In other words, sometimes there would be despair and restlessness and at other times there would be joy and bliss. Restlessness, despair and gloom are like the heat of the sun and peace and bliss that follow are like showers of rain. They are inter-related and go together. Hence no body should feel perturbed. It is also not desirable to be impatient, for haste on a man's part is of no avail. As a matter of fact, Almighty *Huzúr Rádhásoámi Dayál* does the needful very speedily, as desired by the loving and eager devotees. But this grace would be appreciated in course of time. It is seldom cognised in the earlier stages.

24. It is natural for the mind to be very impatient for *Darshan*. When this desire is not

speedily fulfilled, doubts crop up in the mind. But *Huzúr Rádhásoámi Dayál* is ever present with all, in His *Shabd*-form, i. e., He is present within everyone. Often it happens that He does not manifest Himself in *Satguru*-form. Some good is intended in this, for otherwise it is feared, spiritual progress and betterment may stop. In other words, the mind would feel happy and complacent by having the *Darshan* of the Holy Form at the lower plane, and further progress would not be achieved. In case He pulls the mind and spirit up by giving the desired *Darshan* quickly, it is just possible that the devotee may lose connection with the body or become unconcious or deranged. For this reason, He Himself helps a sincere *Parmárthí* to achieve his objective in a manner He thinks proper. One should be thankful every moment for His grace, and augment one's faith in and love for His Feet. Whenever one feels restless, one should bear it. One should feel ashamed of the weakness and impurity of one's mind, repent and pray for grace and mercy. A devotee should have firm faith that *Huzúr Rádhásoámi Dayál* cares more for the progress and betterment of everyone who has sincerely taken His *Saran* (protection, shelter) than he himself does,

25. Curious is the nature of mind. It does not apply itself to the Holy Feet of *Sat Purush Rádhásoámi Dayál* with sincerity. It does not give up hankering after the pleasures of the world. On the contrary, it craves them. The fact is that as long as *Huzúr Rádhásoámi Dayál* does not, by His grace and mercy, grant it internal stability, it is bound to waver. It is helpless. How to engage itself, and engage it must, is the problem. So long as it is busy in its routine vocation, it does not think of anything else. But as soon as it becomes free, it thinks what to do next. Even if it is inclined towards *Sewá* (service) of *Huzúr Sat Guru Rádhásoámi Dayál*, for example, recitation of the Holy Books or performance of *Sumiran* (repetition) of *Nám* or the practice of listening to the internal *Shabd* or the contemplation of *Swarúp* (Holy Form), it cannot do so unless it achieves something and finds these practices pleasurable. It does not have sufficient love and fear to induce it to relinquish all worldly activities and desires and turn to the Holy Feet like a thirsty man running after water. Had it been so, there would be no difficulty. Fear of one's loss or losing one's job keeps one completely absorbed in work for hours together.

In the same way one must take to *Parmárh*, lest one should displease the *Sat Guru* and lose the bliss of His Holy Feet. But the fact is that there is a lack of love or yearning and fear. Love is a gift from the *Sat Guru*. If He so pleases, the mind would apply itself instantly to the Holy Feet and experience blissful state. But one must have the necessary *Adhikár* (fitness) in order to receive this special grace. Otherwise one would only strive and knock about here and there fruitlessly. It is all due to one's poor fortune and lack of love. There is not the least doubt about *Rádhásoámí Dayál's* grace and mercy. If one continues to adhere to the Holy Feet, the above deficiency would also be made up one day by His grace. One must depend solely on Him. If one experiences extraordinary bliss in *Abhyás*, or is sometimes visited by a serious calamity, He would Himself grant strength enough to contain the bliss or endure the calamity.

26. Have trust in the grace and mercy of *Huzúr Rádhásoámí Dayál*. He supports and helps in every way. Even now He is protecting in every way and will do so in future. Do not be disheartened. Whenever you feel distressed, you should take

it to be a sign of special grace. For, here things shape in this way. Nothing can be achieved without undergoing mental conflict. But even while one is under this stress and strain, *Dayá* (grace and mercy) is there. The suffering will not be too severe to bear, because He never applies correction without first extending His benign hand of *Dayá*. Of course, the mind feels much distressed. But this too is for your good. It is only in this way that mind is corrected. The suffering will last for a short while. *Huzúr Rádhásoámi Dayál* will, by His grace and mercy, grant peace also. Have patience for some time. Whenever you are much perturbed, you may unburden yourself by relating your troubles at the Holy Feet in *Bhajan* or *Dhyán*. Do not feel ashamed in doing so, because, the condition of everybody's mind is the same. When there is excessive restlessness and uneasiness, one cannot bear it. At such a time, prayers are soothing. Hence there is no harm in praying. *Huzúr Rádhásoámi Dayál* Himself is the Mover and Arbiter. He will certainly grant His grace and mercy. But it behoves you to apply yourself, as much as possible, in *Dhyán* (contemplation) of the *Swarúp* (Form), *Sumiran* (repetition) of the

Nám and listening to the *Shabd*. If the mind raises useless desires, and you find yourself helpless, you need not worry. The repentance which follows it, is the punishment as well as the remedy for this ill. The mind will be gradually corrected by being subjected to punishments in this way. This is also one of the ways adopted by the *Mauj* of *Huzúr Rádhásoámi Dayál* for the correction of the mind.

27. The mind dreads restlessness and uneasiness. But the desire for *Darshan* is not as keen as the uneasiness. Were it so, the condition of detachment and melancholy would prevail and bliss would be readily experienced on applying the mind to *Charan*, *Swarúp* and *Nám*. There would be no uneasiness if desires and impulses disappear. But the mind is so constituted that it cannot desist from giving rise to evil desires and impulses. It is for this reason that it does not get bliss and pleasure (in *Abhyás*). And when, on realisation of this pitiable condition, the mind feels sorry and repentant, it becomes uneasy. But do not be disheartened. *Huzúr Rádhásoámi Dayál* will effect its correction by His grace and mercy, but gradually. It is not advisable to smash and destroy the mind in a day,

for then it would not be able to regulate the functions of the body properly. Hence it is proper that this is done slowly and gradually.

28. All activities in this world are carried on through the instrumentality of the physical body. It is the coarse mind which is functioning in the body. It discharges its functions with due circumspection, taking into account all circumstances, the pros and cons, and troubles and comforts pertaining to this world. But in the *Parmārthī* activities, it feels uncomfortable and goes to pieces. It, therefore, does not take proper interest in it. No doubt, *Surat* (spirit) is endowed with love. On hearing the discourses of *Sat Guru*, the *Surat* longs for attaining *Parmārth*. But since, at the moment, it is under the sway of the mind, the latter does not allow it to apply itself to *Parmārth* and make any progress in it. At the time of *Abhyās* the mind shows laziness and lack of interest. In the first place, it ignores and forgets discourses on *Parmārth* and the determination to engage in it. But in case it happens to remember the same, it becomes languid, that is to say, it does not enthusiastically accept *Parmārthī* *Bachans*, and does not apply itself to *Parmārth*. In the matter of *Parmārthī*

expenses too, it suggests dissuasive ideas. In such an infirm state, if anyone ridicules *Parmārth*, the mind becomes all the more unenthusiastic, and then does not apply body, mind and wealth even to the extent to which it was otherwise prepared. This is the cause of failure in all cases. This condition will continue for some time. When affection will have been deeply instilled into the निज मन *Nij Man* (higher mind), love will begin to grow. And that love shall endure.

29. What has been stated above is not easy to achieve. Therefore, you should proceed patiently with firm faith in the grace and mercy of *Rādhāsoāmī Dayāl*. You should bear patiently the present trouble, uneasiness and restlessness and the occasional absence of bliss and pleasure in *Abhyās*. It is for this reason that very few people in the world are fit for *Parmārth*. They cannot bear this trouble and suffering. Their mind is impatient, because it is the mind which has to bear the brunt. If success does not appear to be near, the mind grows slothful and feels like giving up all efforts. It begins to entertain doubts and stays away or feels disheartened and becomes lethargic. Many people have thus stopped short on the way. In the

beginning, they applied themselves to *Parmáarth*. But not being able to endure further, they made *Saran* their mainstay, taking their achievement to be complete and believing their salvation to be assured beyond doubt, considered further effort and botheration to be unnecessary. Of course there is no doubt that *Rádhásoámí Dayál* would help them in their last moments, and assign them some blissful stage. But the task would be completed only when they undergo all sorts of troubles internally, and persevere in their *Bhakti* and *Abhyás*.

30. Those who are highly meritorious in the matter of *Parmáarth*, cannot rest till they get *Darshan* or bliss internally. By the grace and mercy of the *Sat Guru* they endure whatever anxiety and uneasiness may befall them. They do not give up their determination of reaching the Highest Abode and securing *Darshan* and bliss of *Sat Purush Rádhásoámí*. Such *Jivas* will gradually become *gurumukh* one day. As a matter of fact, they begin to attain the status of a *Sádh* from the very beginning, although the location of their spirit be at a lower stage. The spirit is raised slowly. It depends upon the *Mauj* of *Sat Guru Dayál* to grant them the Highest Abode

either in one life or in two. In the latter case He might take the spirit to the *Daswán Dwár* in the first life and to the Real Abode in the second. Both these regions are very high. One who reaches there, attains great bliss and purification in all respects. In both these regions, one gets the company of *Sat Guru*. It, therefore, behoves all to be ever thankful and grateful to *Huzúr Rádhásoámi Dayál* for His *Dayá* and *Mauj*.

31. Uneasiness and restlessness help in making progrsss and in traversing the Path. *Sat Guru* graciously confers these blessings for augmenting enthusiasm and yearning. Of course, one feels great discomfort when one is restless. At that time *Dayá* and *Mauj* are not perceptible. On the contrary, one feels that they are absent. When the cycle of evil *Karms* is over, one realises that it was all for one's good. But if one does not feel it, one must take it that *Dayá* would follow restlessness. It is a fore-runner of *Dayá*. One should know that restlessness has been sent by the Beloved *Rádhásoámi Dayál*. Hence it is not harmful. For some time, this restlessness would be severe. But it will gradually be mitigated. Nay, one would find pleasure in it.

32. While feeling restless, you should, if possible, perform *Dhyán* (contemplation) of *Rádhásoámí Dayál* or think of the Form at the first stage and mentally repeat *Nám*. You should, with a little love and fervour, recall His grace and mercy experienced by you from time to time. This will do some good. If this is not possible, you should simply think of the *Swarúp* (Holy Form) or *Nám* (Holy Name), considering Him alone to be the Supreme Being. Be reconciled to your lot, believing that He would surely vouchsafe His help. You should not check *Parmárthí* thoughts that might arise in the state of uneasiness. If the mind is attached to the Holy Feet to some extent or the mind goes in that direction, even then some good will come out of it.

33. It is necessary to pray at the Holy Feet of *Sat Guru* for such help as would bring about some peace of mind. But until inner purification has been effected, perfect peace can not be attained. So long as the subtle tendencies of the mind are not eradicated completely, perfect peace will be harmful. The presence of some uneasiness, restlessness and yearning now and then is necessary for purification and progress.

Therefore, do not be impatient and hasty. *Sat Guru*, in His bounty, grants such internal help and succour as is desirable. Simultaneously, He also grants uneasiness and yearning so that the devotee may continue to advance. Of course, He does not grant them in such measure as may be painful or unbearable. What He does is to make the mind sad at times, and then to make it enjoy the bliss of *Parmārth*. In short, these two conditions will generally alternate.

34. Nothing can be achieved without some yearning, uneasiness and restlessness. The *Sat Guru* grants these things only to those who are deserving of His grace and mercy, and are to be redeemed in this very life, and who are to be specially attracted to the Holy Feet. In a way, all deserve grace and mercy according to their status. But the grace referred to above is quite different and uncommon. Its impact can be borne by those only whom He has, in His *Mauj*, granted strength to endure it. Others would find it so unbearable that they would wish to get away from it or its discontinuance. Such people, in the first place, do not feel this kind of intense yearning. And if they happen to feel it, it lasts.

only for a short while. They cannot endure even that much. Nor do they wish it to be repeated. Therefore, *Sat Guru Dayál* does not grant them such a gift. He leaves them alone for the time being. No matter how great the discomfort, uneasiness and yearning, but those who merit special grace and mercy feel themselves empty without them. They desire that either the bliss of *Darshan* be available to them or this kind of yearning should continue. They feel satisfaction only in this condition, and not otherwise.

35. It is true that in the beginning it is difficult to proceed without external help. But how long can one depend upon external help? One must apply oneself to inward progress also and, to that end, control one's body, mind and senses. Without it, there can be no inner purification. And so long as internal purification is not attained, one's love is not dependable. Uneasiness and yearning will last for a short period only. Thereafter they will go on diminishing gradually and anxiety will also be lessened till it becomes only moderate. Hence one should first of all endeavour for purification of one's mind. Somehow or other one must

apply to the Holy Feet of *Sat Guru Rádhásoámi Dayál* by having recourse to the following :

- (1) Recitation of the Holy Books intelligently ;
- (2) performing *Sumiran* (repetition) of *Nám* ;
- (3) *Dhyán* (contemplation) of the *Swarúp* (image) of *Sat Guru* ; (4) recalling to mind the bliss and joy derived in the company of *Sant Sat Guru* ; (5) listening internally to the ध्वन्यात्मक नाम या शब्द *Dhwanyátmak Nám* or *Shabd* with mind and spirit ; (6) to listen to the exposition of or to talk about the Faith expounded by *Rádhásoámi Dayál* ; (7) hearing the recitation of the *Báni* (composition) of *Sat Guru Rádhásoámi Dayál* ; (8) to be anxious about one's spiritual welfare, considering oneself to be fallen and worthless and to keep an eye on one's faults ; (9) watching and observing as best as one can, the condition and vagaries of one's mind and senses with a view to knowing what objects, thoughts and impulses they indulge in and to restrain them as much as possible ; (10) to feel ashamed and repentant on observing the sad plight of one's mind and senses ; to pray internally, with a truly contrite heart, at the Holy Feet of *Sat Guru Rádhásoámi Dayál* for obtaining His grace and mercy ; to relate the condition of one's mind to a loving

devotee who is engaged in true *Parmáarth* and who is comparatively more advanced in *Bhakti* and to adopt the remedial measures suggested by Him, from his experience.

36. He, who earnestly solicits at the Feet of the *Sat Guru* for attaining grace and mercy, would certainly follow to some extent the above instructions. He will, by *Mauj*, experience the fruit of his endeavours internally. All should whole-heartedly act up to the above ten instructions as much as and whenever possible. They should control their mind to some extent and perform *Abhyás* with zeal and yearning. They are sure to experience some grace and mercy of *Sat Guru Rádhásoámí Dayál*.

37. *Rádhásoámí* is the Supreme Being, Omnipotent and All-Merciful. Excepting Him there is none who can do anything. Whatever is being done and whatever will be done, is all by the *Mauj* and *Dayá* (grace and mercy) of *Sat Guru Rádhásoámí Dayál*. Immense is His grace and mercy. But the devotee does not as yet deserve it fully. It is not His *Mauj* to make haste in vain. This is likely to cause harm, loss and suffering. There is not the least doubt or reservation in His grace and mercy. He is

bringing about the advancement of His devotees day by day. He will gradually complete the task by His grace. Have faith in this, and rely and depend upon *Rádhásoámi Dayál*. Be firm in reliance, and depend upon the Holy Feet. If the yearning is real, He will, by His grace and mercy, strengthen reliance and trust also, but gradually.

38. A devotee's heart must be imbued with a sincere desire for the attainment of the Holy Feet of *Sat Purush Rádhásoámi*. There is no harm if this desire is attenuated at times, or due to some thing, it becomes feeble some times. If the desire is sincere, it will again manifest itself and simultaneously, love for and faith in, the Holy Feet of *Sat Purush Rádhásoámi* will also be awakened. This very desire, augmented by His grace and mercy, will strengthen love and faith, and one day, take the devotee to the Holy Feet. This desire and yearning are the chief indications of *Sat Guru's* grace and mercy. Fortunate is he who is endowed with it. There is no doubt that sooner or later his task shall be completed.

39. Whenever lethargy overtakes you, patiently pray for grace and mercy and whenever you

get spiritual bliss and happiness, be grateful for the grace and mercy. This refers to both internal as well as external lethargy and bliss. *Sat Guru Rádhásoámí Dayál* Himself vouchsafes these conditions as and when it is proper. But the devotee gets impatient and perturbed. In this condition also, He alone would sustain him.

40. A man is so bound by bondages, prejudices and shackles that he cannot achieve what he desires. Not only now but it appears to have been always His *Mauj* that the more keen one is to get free, the more embroiled one becomes in outward tangles and botherations. These may or may not be real, but they appear to be strong enough to cause pain, vexation and depression, and sometimes such disappointment that one feels completely powerless. If one wishes to break away from them and hold fast to the Holy Feet, one cannot do so. And if one wishes first to settle the worldly affairs, this too is not possible in the manner and with the speed one desires. Such an attempt, on the contrary, proves vexatious and more troublesome. Such is the condition of *Jiva* that howsoever much he may strive he does not

rise above the plane of mind. On the contrary, he inclines towards it again and again. The *Jiva* is helpless. But even this has for its object the purification of his mind and intellect by shattering their strength and confidence.

41. Immense is the grace and mercy of *Sat Guru Dayál Param Purush Púran Dhaní Rádhásoámí*. But the *Jiva* has been so strongly tied and wedded to the mind, body and senses through the ages that if *Sat Guru Dayál*, out of His grace and mercy, wants to liberate him, he feels tormented and tries to break away from Him. So, He does not disturb him. He takes pity on him and prefers to extricate him gradually. He sees that the *Jiva* is not fit to be freed from the bondages all at once, and it is not His pleasure to apply force. Of course, He is pleased to accomplish his task, which can be done gradually. As the *Jiva* has been in delusion and misapprehension since long, his misunderstanding and old habits will be removed by and by.

42. One must understand that there is not the least doubt in the fulfilment of one's objective, because *Huzúr Rádhásoámí Dayál* has kindled the spark of His love and faith in the

heart of every devotee. Although the mind is always swayed by all sorts of impulses, yet the devotee's mind and spirit have been endowed more or less with the love of *Huzúr Rádhásoámi Dayál*, and, therefore, he very often remembers and thinks about this love also.

43. Fortunate indeed are those whose hearts are always filled with yearning and longing. They do not allow their mind to be swayed in any other direction. If it does go astray, they do not let it remain there for long. They reproach it whenever it indulges in evil desires and impulses. All these are different grades of love and yearning for *Sat Guru*. In whatever measure one may possess this gift, one realises its benefit and result. If one wishes to be completely detached from the plane and locus of the mind all at once, it is not possible unless one severs one's connection with the *Pind* by the performance of *Abhyás*. One should not, therefore, be impatient and hasty.

44. Restlessness and anxiety, inability of the mind to apply itself to any other engagement properly, to long again and again for the Holy

Feet, to yearn for *Darshan* and to feel dejected and cheerless are the signs of the grace and mercy of *Sat Purush Rádhásoámi Dayál*. It, therefore, indicates that He is speedily accomplishing the work of those who experience these states.

45. Those who enjoy internal peace and bliss to such an extent that they may experience some bliss of the Holy Feet whenever they like, is different in so far as their yearning is internal, but is not felt all the time. But whenever by *Mauj* they feel it, it will achieve much for them in a short time and they will receive grace and mercy accordingly.

46. There are those who are not as yet very keen about their spiritual welfare. They feel like it when they happen to visit *Satsang*, hear discourses, and observe the condition of others. Or, they do so when suffering. This condition lasts for sometime, then wears off. Such persons are also fairly good. Their work will also be gradually done. Their keenness for spiritual welfare will increase slowly. Anxiety, yearning, uneasiness, devotion and affection are the signs of the grace and mercy of *Sat Guru Rádhásoámi Dayál*. Salvation will

be gradually achieved one day. No doubt should be entertained about it.

47. Some persons keenly desire to be freed from the bondage of the mind and body as soon as possible in this very life and to realise the bliss of *Darshan* of *Nij Swarúp* of *Sat Guru* and His Holy Feet. Their yearning, uneasiness and anxiety for spiritual progress will be lasting. No object or pleasure of this world can damp their yearning for *Parmáarth* and indifference towards the world. No amount of persuasion can deter them from making efforts for getting rid of the bonds of body and mind. The desire to attain spiritual progress is deeply rooted in the heart of their hearts. They never fail to put in their maximum efforts. They despise the pleasures of body, mind and senses. Even if they indulge in these pleasures when available, they repent and feel worried immediately thereafter and reproach their mind again and again. They pray that they may be saved in future and with trust and reliance in the grace and mercy of *Sat Guru* they try also for that end. In the heart of their hearts, they entertain no desire but to obtain *Darshan* of *Sat Guru Rádhásóamí*. Even if any other desire

appears, it is not strong and lasting and whenever it does, they consider it harmful and forthwith check and dispel it. They feel ashamed and repentant, and pray for its complete eradication. In comparison with the love for the Feet of the *Sat Guru*, all other attachments fade away or disappear completely. Such fortunate souls shall certainly obtain *Darshan* in this very life. It does not, however, mean that they will forthwith attain to *Rádhásoámi Dham*, the Highest Mansion. They will certainly be somewhat detached from the plane of mind, and will go on getting as much bliss of the Holy Feet of *Sat Purush Rádhásoámi* as will give them peace and serenity. They will not be oppressed by unnecessary uneasiness and dejection. They will find their path clear and unobstructed. All prejudices and waverings will disappear. All those who cause obstruction in their way will be worsted. These devotees will have some perception of the *Mauj* of the Merciful *Sat Guru*. Thenceforth no doubt or misgiving about their salvation will remain in their mind. Love for and faith in the Holy Feet of *Sat Purush Rádhásoámi* will become so strong and deep by His grace and mercy that their desire will conform to the *Mauj*. It all depends upon the *Mauj* of *Sat*

Guru as to which region the devotees should be taken and where they should be granted resting place. But wherever they may be, they will enjoy *Darshan* and rest at *Huzúr's* Feet. They will be absorbed in the bliss and joy thereof. One day, they will become fearless and independent of *Kál*.

48. It behoves all to engender and enhance yearning and love for the Holy Feet of the *Sat Guru*, and to have faith in His grace and mercy. Whatever He does, He will do Himself. The *Jiva* is helpless. But to nurse and strengthen the desire for spiritual welfare, to be anxious and keen about it, to devote himself to spiritual endeavours, to guard against sensual pleasures and ever to enkindle fresh ardour of love and fervour, are necessary on the part of the devotee and are sure signs of *Sat Guru's* grace and mercy. He alone is deserving of grace and mercy, who is endowed with the abovementioned attributes and cherishes them, and is always anxious to acquire them. *Sat Guru* Himself is accomplishing his task. By His grace and mercy, his task will certainly be completed one day.

49. There are some persons who are attached to their body, mind and senses. They desire

for their pleasures and nurse these desires every day. They feel happy if their desires are fulfilled. They are unhappy otherwise. If anybody puts obstacles in their enjoyments, they rate him as an enemy, and quarrel with him and scold him angrily. Their *Satsang*, *Bhajan*, *Sumiran* and *Dhyán* are only superficial. They feel drowsy or fall asleep at the time of *Bhajan* and *Satsang*, or think of the pleasures of mind and senses. But they are not aware of these thoughts and reveries. The desires and cravings for worldly prosperity are ever arising in their mind. They take sensuous and mental pleasures in these thoughts. They consider themselves *Parmárthís*. They imagine that what they do is enough to accomplish their task. Such *Jivas* are at present at a lower rung of the ladder. If they stick to *Satsang*, their task would also be accomplished gradually by the grace and mercy of *Sat Guru Dayál*. But they are at a much lower stage. It is because of this, that their mind does not apply itself to *Satsang*, *Bhajan*, and *Dhyán*. They are accustomed to the pleasures of senses and name and fame. They are ready to serve and love those who provide these pleasures. In case these pleasures are not available, or someone taunts or criticises

them, or exposes their faults and shortcomings, they feel offended. They are ready to leave the *Satsang*, and give up *Sewá* altogether, so much so that they even criticise the *Sant Mat* itself. Raising all sorts of misgivings, they even doubt the truth of *Sant Mat*. They think that the *Abhyás* of *Surat Shabd* and *Dhyán* of the *Sat Guru* are useless and unprofitable pursuits, and mere deceptions. Instantly they lose faith, and begin to see faults in the *Sat Guru* and sincere *Satsangis*. 'How can such *Jivas* attain *Parmáarth*? If by chance their mind happens to apply itself to *Satsang* some day, and to derive some bliss of the discourses, they exhibit much keenness and impatience for the grant of love and faith and success in *Bhajan*. But soon after they all disappear. Care and anxiety do not, however, find room in their heart nor transform it. Then, what is the use of all this? Really speaking, they are ignorant. On observing the enviable condition of true and sincere *Parmárthis*, they would criticise the *Sat Guru* and complain that He showers grace and mercy on the latter, but not on them. They would grumble that there is partiality and favouritism even in *Satsang*. They would find fault with *Sat*

Guru, but would not realise at all that they are undeserving and unworthy.

50. By criticism and exposure, referred to above, is meant that somebody exposes the trickery of their mind or makes public their doings which do not become a true *Parmásthí*. Or someone does not let them indulge in the pleasures of senses to the extent they desire and criticise these pleasures. In all these cases they become furious. No wonder if they begin to quarrel. Being displeased, they speak ill of him here and there. They may even become refractory. On the other hand if some one provides them with the pleasures of senses, treats them with respect, does not contradict them and praises the *Sewá* rendered by them, they are much pleased, and perform *Sewá* two fold. They praise and serve him who praises them. These are all the trickeries of the mind. One should beware of them. One need not look for these faults in others. Nay, one must look within oneself and correct oneself. One who is serious will look to oneself only. One can find fault with others only when one has been completely corrected and cured.

When, however, one has fully reformed oneself, one would never taunt others. One would explain things affectionately.

51. It behoves all to examine their own mind. With reliance and trust in the grace and mercy of *Huzúr Rádhásoámi Dayál*, they should adopt measures to eradicate and exterminate such tendencies and habits as are likely to hamper their union with the *Sat Guru* and the bliss of the Holy Feet. They should be friendly to all and have love and affection for the Holy Feet of the *Sat Guru*. They should not drive anybody away from *Satsang*. On the other hand, they should correct him politely, relying on *Mauj* and *Dayá* of *Sat Guru*. If any one is not amenable to correction, they should not insist on it. He who is totally unfit or undeserving, will himself leave *Satsang* for one reason or another.

52. It is true that redemption is not possible without external help and internal progress. But so long as external help is available, one would never direct one's attention inwards fully. The reason is that the mind is lazy. Whatever it wishes, it must get with ease, comfort and speed. Hence, when a man is present near

the *Sat Guru*, he gets *Darshan*, *Bachans* and *Satsang* very easily and speedily as and when he desires. Being thus satisfied, he has no desire to apply to anything else. Of course when he is near the *Sat Guru*, a devotee must avail of as much *Sewá*, *Satsang* and *Darshan* as possible. He may, then, suspend *Bhajan*. He should, instead, enhance and strengthen his love for and faith in His Feet. When love and faith are ripened and strengthened, *Bhajan* will automatically become easy of performance. When, however, he is separated from *Sat Guru*, he will long to have *Darshan* at quick intervals as he used to do. If no *Darshan* is had, he gets perturbed. He finds it difficult to force the mind to proceed inward. Even if the mind turns inwards, it wants to have *Darshan* forthwith. If *Darshan* is not had, the mind gives up the practice. This is not proper. *Sat Guru* first makes the *Jiva* engender love and affection for His *Swarúp*, and strengthens the same. When He finds that the *Jiva* has become firm in his love and affection, He makes him turn inwards. But some people do not follow this *Bachan*. However, the *Adhikarí* (fitted and deserving) *Jivas* apply themselves to *Bhajan* without much trouble, and get internal bliss.

53. The mind can do a thing with ease, only in the manner it is accustomed to do. If there is any change, it is confused. In the presence of *Sat Guru*, the mind behaves properly. It is absorbed in His *Darshan* and discourses. But when one is separated from *Sat Guru*, one cannot get *Darshan* unless one turns inwards. This is bound to take time. It will involve hard labour and sincere endeavours, for some time. But the mind is not prepared for this. It does not put in hard labour. If one continues to apply oneself to this work with patience, perseverance and love, one is sure to obtain bliss of *Darshan* internally. Real *Darshan* is very distant. But the *Charans* (Holy Feet) are to be found everywhere. And it is a great boon to have the bliss of the Holy Feet. Even a little bliss, if experienced, is in no way inferior to *Darshan*. Moreover where there are *Charans* (Holy Feet), by *Mauj Darshan* is also there.

54. It is after hard labour, inconvenience and delay that worldly learning and objects are acquired. Some of the worldly desires are fulfilled, just a little, after great hardship. Hence one should go on making spiritual endeavours with faith and patience and reliance on grace and mercy. One must firmly believe that grace

and mercy will certainly be showered and internal bliss granted.

55. One must not depend much on the external help. It is enough if one keeps on thinking of the Holy Form of the *Sat Guru* and His acts of grace. One should pray for the manifestation of that Form within. If the physical Form of *Sat Guru* is not near at hand, the real *Chaitanya Rúp* (spiritual form) is always present within everyone. When one firmly believes that *Sat Guru Rádhasoámi Dayál* is with everyone internally, one must work hard, in the hope that, one day, His *Swarúp* will certainly manifest Itself. The bliss of *Charans* (Holy Feet) and *Shabd* will, however, begin to be experienced in a short time.

56. The Holy Scriptures (*Sár Bachan Rádhasoámi*) contain discourses of all kinds. What is required is that one should patiently and confidently apply inwards for some time. In the beginning, you should uninterruptedly perform *Sumiran*, *Dhyán* and *Bhajan*. You will realise that *Huzúr Rádhasoámi* grants some help internally. A period of two or four months is not long for this purpose. He, who is imbued with a sincere desire, will readily commence the internal practices with avidity. There is no time limit

for showering of grace. As the purification of mind and spirit is effected, so will the bliss in *Abhyás* be experienced. As the desires and impulses of the world are reduced, so the yearning for *Parmárth*, will be strengthened. Accordingly one would be able to apply oneself internally with purity and ease and experience bliss and joy quickly. It would approximately take six months. *Sat Guru Rádhásoámí Dayál* may, in his *Mauj*, grace and mercy, grant the bliss and joy of His Lotus Feet in a few months or even in a few days according to the individual *Adhikár* (fitness). This bliss includes the bliss of *Swarúp* (Holy Form), *Nám* (*Sumiran*) and *Shabd* (*Bhajan*).

57. Some persons do not like to work hard. They do not divert their mind and senses from dissolute living. They do not mend their ways. They do not dispel such unnecessary desires. They simply pray for grace and mercy. Of course, this prayer is not bad. But they must realise that so long as the *Jiva* does not sincerely try to secure internal purification, i. e., minimize the desire for pleasures, and avoid waste of time, it would be difficult to obtain grace and mercy.

58. It is not proper to be impatient and perturbed a great deal. This affects internal zeal.

Whenever one is beset with perturbation one should, as far as possible, turn it inwards. If one feels like crying, one should withdraw upwards and then weep. There is no harm if tears also flow out. For, if the current is strong, it would not do much harm if it spreads out a little. The spirit, mind, sight and thought should be applied to the Holy Feet inwards and upwards, in every circumstance, i. e., whenever one feels yearning, restlessness, uneasiness, perturbation, disquietude and affliction. Do it for a few days and see how *Huzúr Rádhásoámí* showers His grace and mercy. To achieve this, hard labour and patience for some time are necessary. The result would be apparent soon enough.

59. *Jívas* are not yet fit enough for their spirit and mind to be elevated. Sufficient internal purification has not been acquired. If even a little taste of real bliss and joy is experienced, they would not like to leave their beds. Or, they would think of doing good to others. They would say that they should proclaim their *Guru's* name and awaken this man and attract that man. The fact, however, is that their mind is filled with the desires for

name and fame. Whatever they wish, is just to attain name and fame. If they get an opportunity to achieve this, no wonder they would do things that will hurl them into the cycle of *Chaurásí*. They and all those who follow them would be swept away and drowned in the abyss of debauchery, affluence, name and fame. If some body, in their interest, tenders them advice, they look upon him as an enemy. They accuse him of jealousy. They do not know why they are engaged in philanthropic works. They are doing these things with the sole object of securing sensual enjoyments, name and fame, and not for the unalloyed *Sewá* (service) of the *Sat Guru*. In the latter case, they would be in control of their minds. They would never take offence whatever one might say to them. They would be friendly and affectionate to all. They would shun name, fame and praise. They would not agree to be worshipped. They would not give up serving others. But they are not to be blamed for ; on getting just a little bliss, they became satiated. If they do not take heed, their future progress is likely to be hampered.

60. Hence it is imperative, first, to attain purification of mind in all respects, so that no

desire for any object of the world or external *Parmáarth* remains in it. Devotees should introspect to find out whether riches, objects of *Máyá*, women, pleasures of senses, name, fame and praise, intoxicate them or not. If mind leans towards these things even a little, is pleased when they are procured, and wants to associate with those in possession of these things, then it should be concluded that evils are still present inside. Therefore, you should go on securing purification, and subduing the mind. Do not make haste. Relying on *Sat Guru Rádhásoámí Dayál's* grace and mercy, go on exerting internally. You should yourself examine your condition. Do not at all lend ear to what others say. Sycophants are not aware of their own condition. How can they know about the progress of others? This is known to *Sat Guru* or to one whom He may, in His grace and mercy, grant a discerning eye, or to one to whom He may Himself disclose it. Otherwise the mind behaves indiscriminately like a blind and mad person. It considers itself great, and is pleased by the praise of fools. In this way it impedes its progress. If, however, the devotee submits to *Sat Guru Dayál*, He will bring the mind to senses and save it,

by occasionally giving it shocks and knocks. Otherwise there is no knowing what may happen. Therefore, make no haste ; do not be impatient. Keep an eye on the mind. By doing so, impatience for quick progress would disappear. Faith in the grace and mercy of *Huzúr Rádhásoámi Dayál* will go on increasing as purification and correction of mind are attained. In this way, everything will be accomplished.

61. Of course, one should have love for and faith in the external form of the *Sat Guru*. But one should also try for the manifestation of *Sat Guru's Swarúp* and *Shabd* and grace and mercy within oneself. One should seek, and crave for meeting with the *Sat Guru* within oneself. It is only in this manner that the mind will gradually give up its old habits, and begin to apply itself somewhat internally. The result of these efforts will also be obtained by His grace and mercy. Hard labour and inconvenience are for a short time only. Then one will have ease, for all time. One should, therefore, be prepared to endure inconvenience, and have strong faith in *Huzúr Rádhásoámi Dayál's* grace and mercy.

62. *Huzúr Rádhásoámi Dayál* is Himself doing everything and will complete the task of

everybody. None must feel dejected or disappointed. He keeps everybody in mind, according as he takes His *Saran* (refuge). He is Himself accomplishing everybody's task to some extent. He will certainly, one day, grant them permanent abode near His Holy Feet. But this is subject to the condition that one becomes His sincere devotee. One should, as far as possible, with due humility and reliance on grace, engender intense love and faith. One should not depend on any worldly support. Such a sincere and true love and humility are called "*Saran*". In other words turning away one's mind from everything, one should depend solely on the Holy Feet of *Huzúr Rádhásoámi Dayál*. Of course, one may also have recourse to external aids to some extent according to the ways of the world. One need not show contempt for them.

63. Pangs of separation and disquiet open up and clear the Path of inner progress. They are fortunate whom *Rádhásoámi Dayál* has granted, or would grant, this gift. They should know that *Rádhásoámi Dayál* is fashioning them so that they may be fit to receive His special gift. This gift consists in intense love and bliss

of His Holy Feet. This is an inestimable boon. Whosoever has received it, or would receive it, will be freed from all cares. This love should be such as may enable one to experience bliss and joy, at will, by turning inwards to the Holy Feet, and to obtain peace and quietude. Therefore, disquiet and pangs should not be considered as bad. On the other hand, one should appreciate one's good fortune and *Sat Guru's* grace. One should praise, and be grateful to Him.

64. The person who has not been favoured with the above gift, should pray for it. This would instantly effect purification of his mind.
- The meagre love which he has for *Huzúr Rádhásoámí Dayál*, will become purified, strengthened and genuine on an inner plane. It should be constantly kept in mind that pangs of separation and uneasiness are great gifts. Without them, the religious people of the world remain destitute and wander about in vain. If pangs of separation and disquiet are generated in one's heart, one should feel thankful and enhance one's love for the Holy Feet. In fact they are always followed by grace and mercy, because they are companions. The gift of love will surely be granted thereafter.

65. The mind is very powerful. So, one must rely on the grace and mercy of *Sat Guru*, He will accomplish the task in every way and transform the *Jíva* into a true *Parmárthí*. By no other method, can anyone subdue *Kál* and *Karm*. They fear none but the *Sat Guru*. *Sat Guru* alone is above them. Rest are all under their sway. Hence it is possible and easy to be relieved from all difficulties by the grace and mercy of the *Sat Guru*. He alone will grant love and faith, and by grace and mercy He would take the *Jíva* to His abode. But it behoves the devotee to attend to and understand the *Bachans* of the *Sat Guru*, and act up to them as far as he can.

66. *Huzúr Rádhásoámi Dayál* is showering His profound and unbounded grace and mercy on all. But he alone can perceive it who has eyes to see and mind to introspect and observe the same. It can also be perceived by him whom He is pleased to grant that faculty. *Huzúr Rádhásoámi* is *Agam* (unfathomable) and *Apár* (infinite and boundless). It is impossible for human intellect, which is sullied with *Kám*, *Krodh*, and worldly passions to comprehend Him in the least. Occasionally if one

becomes cognizant of anything by *Mauj* and *Dayá* (grace and mercy), one cannot contain it as one should. *Huzúr Rádhásoámí* Himself sustains the *Jíva* in a manner He considers proper.

67. The mind is filled with excessive mire of *Kám*, *Krodh*, *Lobh*, *Moh* and the desire for name and fame. The *Jíva* is not yet deserving of *Huzúr Rádhásoámí* *Dayál's* grace and mercy. But He, in His own bounty, will accomplish his task. Truly speaking, the *Jíva* cannot be said to have acquired proper understanding when he knowingly allows himself to be deceived. It is like seeing a glimpse of light amidst darkness. Something becomes faintly visible ; but when he is again enveloped in darkness, the *Jíva* begins to grope like a blind man and gets stuck up. Believe it or not, this is exactly the condition of the mind. So long as this state continues, and the mind is filled with the desires of the world, pure and unalloyed *Parmásth* cannot be said to have appeared. This attitude of the mind is worldly, and that is why there is so much delay in the gift of love.

68. Everybody must observe his condition daily. The *Jíva* is located and entangled in a region full of mire and dirt. *Huzúr Rádhásoámí*

Dayál alone will extricate him by His grace and mercy. There seems to be no other way out. Same is the condition of the mind even while attending *Satsang*, and performing *Bhajan*. But there are gradations. Some people cannot concentrate and attain purification even while attending *Satsang*. It is, therefore, very difficult to attain perfect purification in *Bhajan*. But those who are recipients of grace, will go on, day by day, attaining purification and concentration.

69. The mind does not get as much bliss in *Bhajan*, *Satsang* and *Dhyán* as it does in the pleasures of senses. This is the reason why it is so imperfect in and inattentive to *Parmáarth* and so sincere and firm in the world. But *Rádhásoámi Dayál* will gradually reform all those who are the recipients of His grace and mercy. He will free them from all nets and meshes by occasionally granting them His *Darshan*, and showing them His omnipotence, and making them fear the world and its pleasures. Whenever a little light appears within, one keeps on thinking of it for a number of days. Due to this, one is afraid of the world. But with the lapse of time, one again becomes unmindful and forgetful. But *Huzúr Rádhásoámi* is *Dayál*

(gracious and merciful). He allows this condition to supervene for a short time. Thereafter, He again grants a glimpse of His grace and mercy. This makes one mindful again. One feels ashamed and repentant, and resolves upon forsaking forgetfulness in future. But again forgetfulness comes in. The reason is that the *Jīva* is located in a region of mistakes, errors and forgetfulness. He is elevated from here gradually. In this manner, when in course of time, the devotee is somewhat raised from the region of mistakes and errors, forgetfulness would also be reduced. He will be able to keep in mind to a greater extent the experiences of joy and bliss occasionally granted to him by *Huzúr Rádhásoámí Dayál*. If forgetfulness does come thereafter, it will last for a short while only. He will become more and more careful. In other words the devotee would bear in mind the *Sat Guru*, that is, His omnipotence and grace. He would carefully avoid lapses. By the grace of *Huzúr Rádhásoámí Dayál* carefulness will be produced and increased in future. They should not be brought about in haste. If it is done in haste, the devotee's worldly affairs would suffer. It is, therefore, proper to have patience for some time. *Huzúr*

Rádhásoámi Dayál is Himself expediting everything. When the devotee is able to realise fully the grace and mercy of *Rádhásoámi Dayál*, he would understand why there is so much delay, and what good underlies it.

70. *Huzúr Rádhásoámi* is highly gracious. He is the Supreme Redeemer. His grace is beyond description. Nobody has done this before. Only the All-Powerful and the Perfect Merciful Being can enable the devotee to perform simultaneously the worldly activities and the internal *Abhyás*. Nay, His special devotees are, by His special grace, elevated even when they are asleep.

71. *Huzúr Rádhásoámi Dayál's Dayá* (grace and mercy) aims at redeeming everybody. Even those who do not desire it, are being reformed, although they are not aware of it. They would be enabled to extricate themselves easily from the snares of *Kál* and *Máyá*, at the time of death. *Huzúr Rádhásoámi Dayál* has undertaken the responsibility for all those who have come under the protection of His Feet, irrespective of whether they are keen to achieve anything or not. He Himself is effecting internal purification of all, to the extent He deems proper and necessary.

72. Those who have intense desire for *Darshan*, get special *Dayá* (grace and mercy). In other words, He grants them *Darshan* and experience of His omnipotence. He effects purification of their mind and spirit, and elevates them to higher regions. The object is that they may, in their lifetime, see for themselves the spectacles of the higher regions and make progress within themselves. Thus they may see that their salvation is in the process. Great would be the love and faith of such devotees. Others would have them much less. But *Huzúr Rádhásoámí Dayál* is increasing the love and faith of all. Before their death, they would be purified to some extent.

73. What has been stated above is all correct and true. But a devotee would experience grace and mercy in proportion to the extent his mind and spirit are elevated. He would also be able to verify the truth of these statements within himself. His mind would be impressed with the glory and eminence of *Huzúr Rádhásoámí Dayál*. He would also be able to appreciate that no *Sant* has composed so lofty and profound *Bánis* (poetical compositions) as has been done by *Huzúr Rádhásoámí Dayál*. But this cannot be

achieved without making internal progress. This is the reason why mind takes very little interest in the *Huzúrí Bání*. It can be appreciated at a high plane only. Unless one listens to the *Huzúrí Bání* by withdrawing one's mind and spirit from outside and fixing them inside, one cannot enjoy it fully. This is attained only seldom. Fortunate is he who attains this always. His mind and spirit would then be advanced internally. His inclination towards the world will diminish.

74. It is impossible to express gratitude for the occasional bliss granted by *Huzúr Rádhásoámi Dayál*. In this way love and faith will be gradually strengthened. The mind and spirit will also turn inwards. This task is not to be accomplished in haste. Slow and gradual progress is fraught with great good, expediency and joy. Haste brings about a different kind of unconsciousness and forgetfulness. What is the good of an elevation if in its process one cannot remain conscious of *Sat Guru*, His grace and inscrutable *modus operandi*. One should not, therefore, be unnecessarily impatient. Always consider *Huzúr Rádhásoámi* to be the Merciful Father and Protector, go on doing as bidden by Him and

rely on His grace and mercy. He will, one day, accomplish the task. He will not let those, who have adopted His *Saran*, remain deprived of His bounty and grace.

75. Whatever is being done by a loving devotee is all by *Mauj*. It is all for his good. If he cannot engage himself in the world to some extent, there would be much trouble. Whenever *Huzúr Rádhásoámi Dayál* is so pleased, He would disengage him in a moment. A truly loving devotee will not be put to any loss. He can be awakened by a single discourse. A single word is enough to attract him. The time for him to devote exclusively to *Parmárth* is not yet ripe. Therefore he has been allowed some worldly engagements besides *Parmárth*. Otherwise, he is so very keen about *Parmárth* that if he directs his entire attention to it, he would exhibit much impatience, haste and uneasiness. And this is not the *Mauj*. He is clean and ready in all respects. At the proper time, he will be rehabilitated in the twinkling of an eye. He should not be judged by appearances. The real thing is internal love and faith. In this he is not wanting. He will throw away all entanglements in a moment. Till such time comes, even his worldly engagements

would do some *Parmārthī* good to others. Have faith that no harm will be done to those who are entirely devoted to the *Sewá* (service) of *Huzúr Rádhásoámi Dayál*. They may be anywhere and doing anything, they will not suffer at all. Gracious *Mauj* is with them. *Sat Guru Dayál* is Himself correcting them. Those whose hearts are filled with an ardent desire and yearning for *Darshan*, are chosen ones. *Huzúr Rádhásoámi Dayál* is Himself protecting and taking care of them. He will Himself accomplish their task in every way.

76. Immense is the grace of *Huzúr Rádhásoámi Dayál*. Everybody is being properly fashioned and shaped. It cannot be said definitely that the thoughts which arise in the mind, are all prompted by *Mauj*. Some are by *Mauj* and the rest are the workings of the mind. This can be known by *Huzúr Rádhásoámi Dayál's* grace and mercy either at the very time the thoughts arise or afterwards. It is not in his interest that the devotee should know *Mauj* in all matters. In certain matters *Mauj* is apparent, while in others the mind is in doubt. Certain things come off rightly by the *Mauj* of *Rádhásoámi Dayál* without the devotee giving any thought to them.

Unbounded is the grace and mercy of *Huzúr Rádhásoámi Dayál*. Keep on applying to the Holy Feet with trust and faith, and see how *Jivas* are redeemed. Infinite and unfathomable are the ways, *Mauj* and omnipotence of *Huzúr Rádhásoámi Dayál*.

77. If two *Sadhus* or two *Satsangís* are so attached to each other that the love for the Holy Feet of *Rádhásoámi* is affected thereby, they should be asked to minimize this attachment. But this should not be done in haste, nor should undue pressure be exerted on them. Without undergoing some suffering for a time, this attachment will not be reduced. It is proper that *Sadhus* and *Satsangís* should have ordinary affection and regard for each other. But excessive attachment will cause trouble and harm.

78. Great stress should be laid on the *Dhyán* of *Huzúr Rádhásoámi Dayál's Swarúp* and the internal *Sumiran* of *Nám*. In the case of a person who is excessively attached to another, it is desirable for him to strive hard for the manifestation of *Sat Guru's Swarúp* within him. Why should a person be so much attached to another that he may be in trouble? Even when *Sat Guru* Himself is present, He does not like that the

devotees should be extraordinarily attached to His external form. In order that one may apply to the Holy Feet, one is required to have love and yearning for the external form in the first instance. When, however, one has acquired this to some extent, it is the *Mauj* that one should turn inwards. Even in the case of a neophyte, the earlier he applies himself within, the earlier will be the benefit. Ultimately all shall have to depend on the internal form. All should, therefore, make efforts for the inner manifestation of the *Sat Guru's* form. This will, no doubt, take time. Love for the external *Swarúp* is developed in the first instance, so that one gets detached from the worldly forms and objects, and is able to have the manifestation of *Sat Guru's Swarúp* within oneself. If, however, the *Swarúp* does not manifest itself readily, one should think of that form at the various centres or stages, and be so attached to it that one may effect elevation from one stage to another. In this way, one will, one day, attain to the Real *Pad* (Region). In other words one should try to secure the manifestation within oneself of the *Swarúp* of *Sat Guru Rádhasoámí Dayál* alone, and develop love and affection for it. *Sat Guru's Swarúp* will be helpful in effecting elevation and

ascension of spirit. No other form can do this. Some help may be obtained by performing *Dhyán* of the form of the deities of various regions. But this cannot result in as much progress and ascension as the *Dhyán* of *Sat Guru's* or *Sadh Guru's Swarúp*. All this is subject to the condition that one must have some love for the *Swarúp* which one contemplates. Otherwise *Dhyán* will not be properly performed. This can be verified by attending *Satsang* and performing *Abhyás*. Only a true devotee who aspires to become a *Sadh*, will know it.

79. The mind is like an egg. Its one end is upwards, the other downwards. A current comes from higher regions and enters it. Currents issue forth from its lower end and spread in the *Pinđ*. This process commenced with the descent of the soul in *Pinđ*. Attainment of speedy salvation is possible, for *Sat Guru* is All-Powerful and He can do anything by His *Mauj*. But as the current has been coming downwards for a number of years, and, as *Sat Guru* and *Satsang* were not available the current cannot turn upwards all at once. Unless the soul turns upwards, and experiences the bliss of *Sindh* (Reservoir) whence the current has come, there can be no certainty

about salvation. This cannot be achieved until the *Jíva* meets with the living *Sat Guru*, attends His *Satsang* with *Díntá* (humility) and acts up to His commands. Till such times the current, which has been flowing downwards for such a long period cannot turn upwards. Hence the necessity of *Sat Guru*. One may refer to the writings of the by-gone ones, for testimony, but the living *Sat Guru* alone can teach how to revert the current. This has not been clearly described in the scriptures.

80. *Jíva* as well as his Creator, both are in *Pinḍ* (human frame). *Jíva* is not required to search his Creator anywhere else. Ages have passed since the *Jíva* has been here in this world. His attention having been diverted by the objects of *Máyá*, he has lost all knowledge of his Creator. If he now gets the company of *Sat Guru*, hears His discourses attentively, ruminates upon them, and performs the *Abhyás* taught by Him, then, of course, he can have *Darshan* of the Creator in this *Pinḍ* (within himself).

81. Everyone will have to depend upon the *Swarúp* of the *Sat Guru*, which is within him. But as far as possible, everyone should accustom

his mind to take pleasure in internal practices of devotion to some extent. When they are in the presence of *Sat Guru*, the mind and spirit are concentrated. The *Jíva*, therefore, enjoys internal bliss. It is for this reason that he does not like to be separated from the *Sat Guru*. While in His presence he can easily attain this. Away from Him, he finds it difficult. But as far as possible he should also try to collect and concentrate his mind and spirit even when away from the *Sat Guru*. If he can withdraw within and concentrate at some point above the plane of the eyes, he is sure to get some bliss internally. But some difficulty and inconvenience are inevitable in this act of withdrawal. Concentration becomes easy by the help of the *Sat Guru*. This is due to the fact that there is love and faith in Him, and His *Darshan* quickly effects withdrawal and concentration.

82. *Huzúr Rádhásoámi Dayál* Himself takes care of the *Jíva*. In His grace and mercy, He elevates his *Surat*. *Man* and *Máyá* put obstacles in the way. But *Huzúr Rádhásoámi Dayál* by His grace and mercy enables the *Jíva* to overcome them. He gets everything done by the *Jíva*, but, in fact, it is He who does it.

83. The practices taught by *Sat Guru*, for developing internal love, are very efficacious. No transformation can however be effected in a day or in a few days. But they are such that if one practices them daily as much as possible, one's condition would begin to change after some time. This task cannot be accomplished in a day or two. *Sat Guru* will gradually effect this by His *Mauj*. There should not be undue impatience and uneasiness. One maund* of external love is equal to one chhatak† of internal love. There is a considerable difference between the physical and the spiritual. The devotional practices were given out for enabling the *Jívas* to receive help internally. By following them persistently, one will receive palpable help of *Huzúr Rádhásoámí Dayál's Dayá* within oneself in a few days. Therefore one need not feel perturbed. One should have firm reliance on His grace and mercy.

84. All are, at present, functioning at the plane of mind. But they are all the *Anshas* (particles or emanations) of the Supreme Being. In every way He is taking care of all those who

* Maund = a weight equal to about 82 pounds avoirdupoise.

† Chhatak = a weight of about two ounces.

have trust in, and love for His Holy Feet, and who remember Him. Although He knows the condition of all ; yet in the case of those, who often remember Him lovingly and depend solely upon His *Dayá* (grace and mercy), He, in His grace, helps and supports them. He will surely one day lift them from the plane of the mind and take them to His Holy Feet. Until this is achieved, He will keep on nourishing their mind and spirit with the nectar of His grace and mercy, i. e., the current of His love. Otherwise, these delicate plants of *Bhakti* (devotion) would wither away. Therefore have patience and firm faith in the grace and mercy of *Huzúr Rádhásoámi Dayál*. He is Himself accomplishing everything and rendering all help. How can the *Jíva* be at all sincere in *Parmárth*, were it not for His grace and mercy? Fortunate are those who have, in this very life, met with *Sat Guru*, and have developed faith in His Holy Feet.

बड़े भाग जिन सतगुरु पाये, चौरासी से तुर्त हटाये ।
यह संसार अग्नि भंडार, शीतल जल सतगुरु आधार ॥

Baṛe bhág jin Sat Guru páye, Chaurásí se turt hatáye.
Yih sansár agin bhandár, shítal jal Sat Guru ádhár.

Translation :—Extremely lucky are they who have met with *Sat Guru*. They are forthwith extricated from the cycle of *Chaurási*. This world is the store-house of heat. Faith and reliance on *Sat Guru* alone are the cold water.

85. How to describe the grace of *Huzúr Rádhásoámi Dayál* ! He Himself met the *Jíva*. He Himself attracts him to His Holy Feet. He, in His grace, made the *Jíva* perform easily the devotion and service, the very thought of which is astounding. Why should he then have any fear ? He Himself supports and will support the *Jíva* in every way. So long as there is an admixture, i. e., one remains engaged in *Parmárthi* (spiritual) as well as *Sansári* (worldly or temporal) activities, His grace and mercy are not palpably perceived. When the admixture is removed, you will realise the immense gift of love. A true and sincere devotee should have unflinching faith that, one day, special grace and mercy shall certainly be showered on him. Having this firm faith, you should always remain thankful to Him, and apply yourself to the Holy Feet. *Huzúr Rádhásoámi Dayál* has ordained :—

धीरज धरो करो सतसंगत, मेहर दया से लेऊं सुधारा ।
 संशय छोड़ करो दृढ़ प्रीति, और परतीत सँवारा ।
 तुम्हरी चिन्ता मैं मन धारी, तुम अचिन्त रह धरो पियारा ।
 यह करनी मैं आप कराऊँ, और पहुँचाऊँ धुर दरबारा ।
 वह तो रूप दिखा कर छोड़ूँ, तुम जल्दी क्यों करो पुकारा ॥

*Dhīraj dharo karo Satsangat,
 Mehr Dayá se leún sudhárá.*

*Sanshay chhor karo drīḍh prīti,
 Aur partīt sanwárá.*

*Tumharī chintá main man dhārī,
 Tum achint rah dharo piyárá.*

*Yih karnī main āp karáún,
 Aur pahúncháún Dhur Darbárá.*

*Wuh to Rúp dikhá kar chhorún,
 Tum jaldí kyon karo pukárá.*

Translation :—Have patience. Attend Satsang.
 I will correct you by grace and mercy.
 I am mindful of your welfare. Do not
 worry. You only engender love in your
 heart. I will myself see that your task
 is completed and will take you to the
 Highest Mansion. Dismiss all doubts.
 Strengthen and intensify your love and
 faith. I will certainly make you see

that Form. Why are you restless and disconsolate ?

कौन करे आरत सतगुरु की ॥ टेक ॥
 ब्रह्मादिक सब तरस रहे हैं ।
 मिली नहीं यह पदवी ॥
 बड़े भाग जानो अब उनके ।
 जिन को सरन परापत गुरु की ॥
 गुरु समान समरथ नहीं कोई ।
 जिन धुर घर की आन खबर दी ॥
 मेरे भाग बड़े अब जागे ।
 मिल सतगुरु संग आरत करती ॥
 भाव भक्ति क्या क्या दिखलाऊँ ।
 मैं सतगुरु बिन और न रखती ॥

*Kaun kare Árat Sat Guru kí.
 Brahmádik sab taras rahe haiñ,
 Milí nahín yih padwí.
 Baré bhág jáno ab únke,
 Jinko Saran parápat Guru kí.
 Guru samán Samrath nahín koi,
 Jin dhur ghar kí án khabar dí.
 Mere bhág baré ab jáge,
 Mil Sat Guru sang Árat kartí.
 Bháo Bhakti kyá kyá dikhláún,
 Main Sat Guru bin aur na rakhtí.*

Translation : —Who dare perform the *Arti* of *Sat Guru* ? *Brahm* and all other gods are longing to get this opportunity, for they could not have it. Verily they are very lucky who are under His *Saran* (protection). None is so powerful as *Guru*. He gave out the message (revelation) of the *Dhur Ghar* (Highest Abode). Now my *Bhág* (portion) is highly augmented, for I have met the *Sat Guru* and am performing His *Árti*. How should I express my *Bháo* and *Bhakti* (love and devotion). For me there is none but the *Sat Guru*. This shows that love and faith in the Holy Feet of *Huzúr Rádhásoámí Dayál* alone should be strengthened. Everything else will come in its wake. This love and faith are also His gifts. One day, He will surely grant them in full measure.

86. When he observes and examines the condition of the mind, the devotee feels that he is worthless. But when he observes the grace and mercy of *Huzúr Rádhásoámí Dayál*, he becomes conscious of His infinite grace and mercy. This enhances his love and faith and strengthens *Saran*.

87. The mind gets pleasure in external activities and engagements. It is fond of show.

Hence it takes to them readily. If it does not get them, it feels hurt. It feels mortified when it has to apply itself to internal practices and exercises. It becomes much distressed. This is why it does not like them much. So long as it sees the virtues and faults in others with a view to causing them harm or flattering them, no reliance can be placed on what it says. It is not, at present, aware of its own condition, nor does it care to know it. If such a *Jíva* is put in mind of his faults and defects, he would certainly be angry and displeased. On the other hand, those who introspect, observe and examine their own condition, would see the faults of others with a view to correcting them. They will, at all times, watch and observe their own faults and feel ashamed of the same. They will always pray at the Holy Feet. Have full trust. Resolve firmly to proceed inwards. *Huzúr Rádhásoámi Dayál* will graciously accomplish everything.

88. The devotional exercises prescribed for purifying and elevating the spirit, should be practised regularly and devoutly. It is not possible to have palpable results in a few days. One must make devoted endeavours for some time. One can do so, if the longing is earnest. One

must go on working hard, with the faith that, one day, *Huzúr Rádhásoámí Dayál* will certainly grant internal joy. It is not proper to be importunate in any matter. This is a great defect. It should be eschewed. So long as obduracy is there, one cannot be acceptable to the *Sat Guru*. Having regard to their gain and loss, it is upto the devotee to reduce this defect or not. But until this defect is removed, one cannot properly associate with the *Sat Guru* internally and externally.

89. It is difficult to apply oneself sincerely inwards even ^{for} an hour. This causes suffering like that of death. But one feels nothing, if one has to engage in outward activities even for the whole day. No progress can be made without some inner application. It is for this reason that *Sat Guru* does not keep all near Him permanently. *Jívas* are inclined to become extravert; they do not like to turn inwards. Unless a devotee has great love and faith, *Sat Guru* would not keep him with Himself. When love and faith are strong and sincere, it does not matter whether he remains near or away. But even then, *Sat Guru* sends him away at times, so that he may get internal bliss. Of course, when He deems fit, He

grants His *Darshan* also so that his love may become more fervent and keen. He does not like to keep him with Him permanently unless the inner tug becomes strong and abiding. But this is not a general rule. Sometimes the devotee is kept near the *Sat Guru* so that his love for His external form be strengthened and he is enabled to perform devotional exercises. He who can apply himself both internally as well as externally need not be sent away.

90. When separated from the *Sat Guru*, one should try hard to perform internal practices. This would enhance love and faith, because one would receive *Sat Guru's* blessings within oneself. This discourse would appeal to those who have great longing for applying themselves internally. But those who do not have such longing, or do not appreciate the importance of internal progress, or cannot control their mind, would not like this discourse very much.

91. Pangs of separation would not always be of the same intensity. Gradually solace would also be felt. Ultimately *Sat Guru Dayál* will graciously shower love one day. But it will take time. In the meantime, the devotee will, day by day, experience greater grace and mercy

of *Huzúr Rádhásoámi Dayál*. He will not be totally devoid of bliss. There is no knowing when *Huzúr Rádhásoámi Dayál* may, in His *Mauj*, grant His gift. There is however not the least doubt that He is showering His grace and mercy in every way. But due to want of purity, devotees are not fully cognizant of His grace and mercy. They pine away because of this impurity. But no harm will be done. As impurity is reduced, purification will be attained and grace and mercy will be experienced. Therefore, one need not be perturbed and disappointed. *Huzúr Rádhásoámi Dayál* is omnipotent and extremely gracious. He is ever conferring grace on *Jívas*. And He takes greater care of those *Jívas* who are themselves anxious for their spiritual progress.

92. In these times, very few people are anxious for their spiritual welfare. Everybody hankers after the objects of the world, and is pleased to have them. It is an indication of His grace that *Huzúr Rádhásoámi Dayál* does not let His devotees enjoy worldly objects and pleasures fully, and enhances their longing for the Holy Feet and *Darshan*. This desire is His gift and He will Himself fulfil it one day. Do not be impatient. Have firm faith. Grace which *Huzúr Rádhásoámi*

Dayál is showering upon *Jívas* in these times, was never available in the past. Everything will be done by it. Haste is likely to cause loss and harm, because the object is not fully achieved. Slowly and gradually, the task would be accomplished properly.

93. *Huzúr Rádhásoámí Dayál* always condones errors and lapses. But one should always be cautious as far as possible, and pray at the Holy Feet of *Huzúr Rádhásoámí Dayál*. He will gradually effect correction in all respects. Do not make haste. Out of the devotional exercises taught to you, perform, as far as possible, those which you can. But remember that you have somehow to penetrate within and attain peace and tranquillity there.

94. The mind is so constituted that at one time it has faith and at another time it is faithless. *Sat Guru* knows all this ; and for this very reason He does not mind the faults and shortcomings of the *Jíva*. On the contrary, He is always kind. In the end, He will extricate the *Jíva* by His grace. Whenever the *Jíva* forgets and fails, *Sat Guru* mercifully points out his shortcomings and thus corrects him. At all times, He watches the good of the *Jíva*. The

Jīva is not fit to take care of himself or protect himself from evil. *Huzúr Rádhásoámí Dayál* has ordained :—

गुरु और शब्द यह दोऊ मीत ।
 नहीं कोई और इन धर चीत ॥
 यही सत पुरुष यही करतार ।
 लगावें तोहि इक दिन पार ॥
 करें वह नित्त तेरी सार ।
 तेरे तन मन के हैं रखवार ॥
 बिसारों मत उन्हें हर बार ।
 दुख और सुख रहो उन धार ॥
 शुकर कर राख हिरदे धार ।
 मिटावें दुख सबही भार ॥

Guru aur Shabd yih doú mīt,
Nahīn koī aur in dhar chit.
Yihī Sat Purush yihī Kartár,
Lagáwen tohī ik din pár.
Karen wuh nitt terí sár,
Tere tan man ke haiñ rakhwár.
Bisáro mat únhen harbár,
Dukkh aur sukkh raho ún dhár.
Shukar kar rákh hirdey dhár,
Mitáwen dukkh sabhī jhár.

Translation :—*Guru* and *Shabd* are the two benefactors. There is none else. Hence, install them within you. They alone are *Sat Purush* and Creator. They will redeem you one day. They are always doing the best for you. They are the protectors of your body and mind. Do not forget them even for a moment. Whether in adversity or affluence, keep them dear. Thankfully keep them enshrined in your heart. They will remove all troubles and miseries.

Nothing has been left unsaid in the above. The *Sat Guru* Himself is the protector of the body as well as of the mind. But this applies to those disciples who are wholly under the *Saran* of the *Sat Guru*, i. e., those who belong to the *Sat Guru*. As for *Surat* (spirit), it is His *Ansha* (essence) ; and therefore it is always under His protection and care. In fact, *Surat* was never entangled at all. It deflects because of its association with body and mind. Otherwise it is really free. But it is associating with body and mind. For this reason it appears to be entangled. As a matter of fact, as long as *Sat Guru* is not met with, and He does not graciously extricate it, i. e., disentangle it from body and mind, it

will go on taking birth again and again and remain in bondage. It will not be liberated from the cycle of Eightyfour.

95. True devotees are very fortunate that *Huzúr Rádhásoámí Dayál* has Himself attracted them to His Feet, by His own grace and *Mauj*. Vide the following lines—

बड़े भाग जिन सतगुरु पाये ।
 चौरासी से तुरत हटाये ॥
 दुःख सुख जो व्यापत होई ।
 पिछले कर्म भोग हैं सोई ॥
 कोई दिन रोग सोग हट जावें ।
 देर नहीं जल्दी भुगतावे ॥

Baré bhág jin Sat Guru páye,
Chaurásí se turt hatáye.
Dukkh sukkh jo vyápat hoí,
Pichhle karm bhog hain soí.
Koí din rog sog hat jáwen,
Der nahin jaldí bhugtáwen.

Translation :—Extremely fortunate are those, who met *Sat Guru*. Forthwith they were saved from *Chaurásí*. The pains and pleasures they have to undergo are the consequences of past actions. Sorrows and

sufferings will vanish one day. This will not take long.

These are all the phases of *Huzúr Rádhásoámi Dayál's* grace. He gradually turns a sincere *Parmárthí* inwards. Have faith in Him. Pray at His Holy Feet. He will Himself do what is necessary and vouchsafe help, internally and externally. There is no doubt that *Jívas* are very fortunate, that they got the *Saran* of such a merciful Lord. Observe the condition obtaining in the world. All are adrift in the whirlpool of *Kál*. They are ignorant of their true self and their Creator. They have no desire to investigate these things. Nay, if anyone were to explain these things to them, they would not at all lend their ear to him, or act up to it. Hence they must be thankful to *Huzúr Rádhásoámi Dayál* again and again that He was pleased to promulgate such a high and profound religion. He revealed the secrets and mysteries of the Highest Region and taught such sure mode of practices as is not available to anyone in all the three *Loks* (worlds). Why then feel impatient for a little delay ? Day by day, there will be progress and purification.

96. All the impurities will be removed shortly. It is good that they are not removed

immediately. They are allowed to remain for some time, so that the process of complete purification, and the activities pertaining to the body and mind, may go on. At preseat, both *Parmárthí* and *Sansárí* (worldly) activities have to be performed by the devotee. Never think for a moment that *Huzúr Rádhásoámi Dayál* is unmindful. Whosoever has faith in *Huzúr Rádhásoámi Dayál*, and remembers Him, is under the protection of His Holy Feet. It is His pleasure to look after him at all times, whether he lives near or away from Him. Therefore, banish all worry. Have firm faith. Be always grateful. Hope for greater advancement and improvement in the future. Never will *Huzúr Rádhásoámi Dayál* forget to reward the devotee if he works hard. He is very merciful and gracious, and, like a father, showers His grace and mercy on all His children. Not minding their errors and lapses He confers on them gifts, of which they could never dream.

97. Primarily, *Huzúr Rádhásoámi Dayál* Himself helps and supports the devotee. But they should also do their best. This will do them good. It is only in this way that the mind would be set right. The Merciful Being Himself is the

protector. None else can do so. So far as the *Jiva* is concerned, he is helpless and unable to guard his interests. Praise be to *Huzúr Rádhásoámí Dayál* that He is converting worthless *Jívas* into true *Parmárthís* and helping them to advance spiritually.

98. The *Dhyán* (contemplation) of the *Swarúp* of *Sat Guru* should be performed regularly at the proper centre. One should be thankful for the bliss obtained in the practice. By and by, the devotee would also occasionally get clear *Darshan*. But whatever *Darshan* he gets or bliss he obtains, he should consider it as grace. The reason for the delay is that the mind has not yet been fully purified. To the extent it is impure, *Darshan* will be dim. Purification takes place slowly and gradually. It is not proper to be restless. Resigning everything to *Mauj*, be as alert as possible. As for the rest, *Sat Guru Dayál* Himself would take care of it.

99. With trust and reliance on the grace and mercy of *Sat Guru*, go on performing your spiritual as well as temporal duties. This is the *Mauj* at present. Whatever be the *Mauj* in future, He will Himself give directions. He will do what is proper. Whatever be the condition

in which a devotee finds himself, it is not without *Mauj*. And if it is ordained by *Mauj*, good must come out of it, whether it is perceived at present or not. Hence act courageously with firm faith in Holy Feet. Depend on His grace and perform your duties accordingly.

100. One feels much disturbed and restless in calamity and misfortune. But it cannot be helped. There must be some *Mauj* in this also. Otherwise why should this come to pass? But the *Mauj* is not, at present, correctly understood. When in difficulty, one does not remember the discourses of the Lord. Even if they are recalled, they do not produce such an effect as would remove restlessness and uneasiness. The reason is none but that the mind still leans to *Máyá* and *Sansár* (world). This is the correct state of affairs. By introspection one can fully know one's condition. But do not worry. Have trust in *Huzúr Rádhásoámi Dayál*. He will purify you one day, and, in His grace and mercy, grant you strength.

101. *Huzúr Rádhásoámi Dayál* is munificent. He will Himself go on according help internally, little by little, so that the body is put to the least or no trouble and uneasiness. But there

must be some restlessness in the mind and spirit, because, progress cannot be made, or purification effected, without it.

102. Some persons are anxious to make swift progress in *Parmáarth*. This cannot be achieved except by enhancing love for, and faith in, the Holy Feet of *Huzúr Rádhásoámi Dayál*. They must have firm faith in Him, i. e., adopt His *Saran* fully and sincerely. This is the proper remedy. But even this cannot be properly done by the *Jíva*. This is also a gift from *Huzúr Rádhásoámi Dayál* to those who are anxious about their progress and who pray at the Holy Feet. He will increase their love and faith gradually. Those, who have some love for His Holy Feet and have taken His *Saran* to such an extent that they rely on none but Him, need not worry. *Rádhásoámi Dayál* will help such persons also.

103. Perfect *Saran* consists in the belief that *Sat Guru Rádhásoámi Dayál* is omnipotent. There must be reliance solely in the Holy Feet in all matters, temporal as well as spiritual. No attention ought to be paid to anyone else. In regard to worldly matters, there is no harm if one has recourse to worldly measures. But one should know in the heart of hearts that these outward

props have also been made available by His *Mauj*, and as such they should be used. Without His *Mauj*, nobody can render any help whatsoever. One should be fully confident that *Sat Guru Rádhásoámi* will do what He desires. None else has the power and authority to do anything, nor can anybody do anything without His *Mauj* and and *Dayá* (grace and mercy). One, who has taken such a firm *Saran* of *Rádhásoámi Dayál*, should leave everything to Him, and conform to His *Mauj*. If on observing the condition of his mind, the devotee entertains fear, he should know that this is His grace and mercy. With this fear in his mind, he should strengthen his *Saran*. Otherwise, he will remain slack and lazy. The devotee should frequently pray and supplicate at the Holy Feet for advancement of his love and faith.

104. They shall have the gift of true love whose desire for meeting *Sat Guru Rádhásoámi Dayál* is pre-eminent. Even if they have other desires, they are only secondary and not much. As regards the mind, it is mentally inclined towards the world. But *Huzúr Rádhásoámi Dayál* Himself protects and saves him from worldly desires, who has His grace and mercy. In the case of such a person, if worldly desires do arise

in the mind, He does not permit them to be fulfilled. He increases his desire for *Darshan* day by day and grants bliss therein. Purification is thus effected gradually. The task will be completed one day.

105. How can the *Jíva* perform such *Sewá* and *Bhajan* as would entitle him to receive the *Sat Guru's* grace and mercy. Only His grace and mercy would carry him through. It has been said :—

जिस पर दृष्टि पड़ी मेरे गुरु की ।

सोई पार गई ॥

कौन कहे महिमा अब उनकी ।

जिनको सतगुरु चरन लगावें ॥

jis par drishti pari mere Guru kí,

Soí pár gaí.

Kaun kahe mahimá ab unkí,

Jinko Sat Guru Charan lagáwen.

Translation :—He, on whom my *Sat Guru* casts His glance, will surely be emancipated. Who can describe their good fortune, who have been attracted to the Holy Feet of *Sat Guru*.

Now you need not worry. But repent and feel ashamed of your condition. Cultivate *Díntá*

(humility) and pray at the Holy Feet of *Sat Guru*. He will Himself sustain and support you in every way. The *Jíva* is helpless. Whatever He considers desirable at any time, *Sat Guru* will accomplish and have it done.

106. The mind is so base that it does not have faith in *Sat Guru Dayál* as it ought to have. This is the reason why it is upset. If one remembers His Holy Feet and relies on His grace and mercy, one would have nothing but bliss. Even if such a faith ever dawns on the *Jíva*, it does not endure. There is, however, some good in this also. This is the present state of the *Jíva*; he is not yet completely purified. One should, as far as possible, try to bring one's mind to conform to whatever happens by *Mauj*. This will result in good.

107. Question :—You say '*Rádhásoámí*'. Why do you not say '*Soámí*'? It is said that '*Rádhá*' is the name of servant. If so, it would not be proper to prefix the name of the servant to that of the master, for performing *Sumiran*.

Answer :—'*Rádhá*' is the *Ádi Surat* and '*Soámí*' the *Ádi Shabd*. The Prime Current which emanated from the *Ádi Shabd* (original

reservoir) is 'Rádhá'. He alone who holds fast to this Current, would reach *Ádi Shabd*. It is therefore proper for all pilgrims to catch hold and perform *Sumiran* (repetition) of this Current from the very beginning. Without having love for this Current, progress cannot be made. No one can engender love for *Ádi Shabd* without first having love for this Current. This Current is another form of *Shabd*. There is no difference between the two. They appear to be two, because of the issuing forth of the Current, like water and its waves. Hence in reality these two names, *RÁDHA* and *SOÁMI* are one. However, when there was manifestation of two forms, there came to be two words also. Therefore it is proper and necessary to perform *Sumiran* of the two names and engender love for the two forms. No progress will be made without *Sumiran* of both the names. Those, who perform the *Sumiran* of 'Soámi' only, will remain where they are. They would not traverse the Path. While those who proceed towards 'Soámi' repeating and adhering to this Current, will reach the goal. One will have to take the help of

this Current in the first instance, and of 'Soámi' afterwards. Therefore *Sumiran* should be performed by prefixing the Name of this Current to 'Soámi'. This Current is called 'Ádi Surat' (Prime Spirit). But this does not mean that it is that *Surat* or spirit which has descended into the region of *Kál* and located in the body. This is the original Current of Spirit which emanated in the beginning. In the same way there are currents which emanated from other centres. This Prime or Original Current, viz., 'Rádhá', stopped at *Agam Lok*. In like manner, another Current issued from *Agam Lok* ; so also from *Sat Lok*. The Current of Spirit has thus emanated from each region. One should catch hold of it and revert along with it, from one stage to another. On the other hand, the *Surat* or spirit which inhabits this region and belongs predominantly to the world, is now somewhat separated from the Original Current, whereas the Current which manifested itself in the beginning, is connected with the Source and is one with the Supreme Being. Hence this Current cannot be called a servant. The other

spirit entities which came down and stayed here, are of course servants. The Prime Current has the same form as 'Soámi', and always remains with Soámi. It was never separated. The spirit entity which catching hold of the Original Current (*Rádhá*) merges in the Holy Feet of Soámi, will become one with the Prime Spirit (*Rádhá*). In other words that *Surat* and *Ádi Surat* (*Rádhá*) will become one. Then the servant and the Master will unite. There would be no objection if the *Surat* or spirit of such a servant is then called ' *Rádhá* '. That *Surat*, which has united with Soámi, is worthy of being worshipped and praised. By generating love for and following that *Surat*, other *Surats* can also reach the Holy Feet of Soámi.

यह करनी का भेद है ।

नाही' बुद्धि विचार ॥

बुद्धि छोड़ करनी करो ।

तो पाओ कुकु सार ॥

Yih Karní ká bhed hai,

Náhin buddhi bichár.

Buddhi chhor Karní karo,

To páo kuchh sár.

Translation :—This can be attained only through spiritual practices and not through intellect and speculation. Give up intellectual wrangling. Engage in spiritual activities. Then only will you get to the essence.

108. Truly it is very difficult to make the mind steady and quiet. Likewise it is also difficult to perform undistracted *Bhajan*. But the performance of *Dhyán* (contemplation) and *Sumiran* (repetition) of *Nám* is somewhat easy. It is necessary to perform internal practices as much as possible. If this cannot be done, one should, at least, recite three or four *Shabds* from the Holy Books with attention. One should also perform internally *Sumiran* of *Nám* along with the *Dhyán* of the *Swarúp* (form) of the first region. For the rest, one should depend on *Huzúr Rádhásoámí Dayál's* grace and mercy. He will correct the mind in every possible way. If at present *Abhyás* cannot be performed properly, He will see that *Bhajan*, *Sumiran* and *Dhyán* are daily performed in future.

109. Question :—What is the relation between *Kál* and *Surat* ?

Answer :—As between cat and rat. *Surat* is *Ansha* (particle) of *Sat Guru*. *Kál* and its

agent, the *Man* (mind), have kept it under their subjection, and have turned it away from *Sat Guru*. When the *Surat* comes before *Sat Guru* and, on hearing His discourses, it desires to augment love and faith, the mind is there to play its tricks. The cat lies in ambush for the rat. As soon as the rat peeps out of its hole, the cat darts at it, and the rat runs back into its hole. Thus the rat watches for an opportunity to get out, and the cat lies in wait to catch it. But the rat somehow escapes. In the same way, the *Surat* is in the thralldom of *Man* (mind). On hearing the *Bachans* (discourses) of the *Sat Guru*, it resolves to get out. But the mind entangles it in all sorts of thoughts and confounds it. This is the reason that although people attend *Satsang* daily, their condition does not improve. Those alone, who attend *Satsang* attentively, see through the tricks of *Kál*, and perceive the grace and mercy of *Huzúr Rádhásoámi Sat Guru*. They succeed in gradually cutting asunder and getting out of the net of *Kál*, by the help of *Sat Guru*. It is only true *Parmárthis* who know it. Otherwise the worldly and

professionals take *Kál* to be *Dayál*. They remain entangled in the net spread by *Kál* and act under the impulse of their mind. They can never know the reality.

110. *Sants* say that all kinds of impulses of *Kám* (passion), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment), etc., arise within the *Jíva*. This is due to the fact that all these vices are stored within him. The current of that impulse, which is strong, issues forth from within. Rising from there, it gushes forth, like a fountain, to the sense-organ to which it appertains. This state of affairs can be known only to those who attend *Satsang* and perform *Bhajan* carefully, cogitate upon the discourses in the *Satsang* and act and behave accordingly. They immediately come to know when there is such a commotion. As far as possible they check it. While those who do not attend *Satsang* carefully, are carried away by their impulses. They are like a person, who, on hearing the sound of music or show, forthwith comes out to the window or balcony. If a person happens to be inordinately fond of this kind of entertainment he would join the show, so much so that he would be totally oblivious of his affairs. Thus, those who are swept away by the impulses

and currents of their mind and are unaware of this fact, derive little benefit from *Bhajan*, *Satsang* and *Darshan*. But those who are careful and attentive in their *Bhajan* and *Satsang*, succeed in keeping their mind and senses under control to some extent.
